A SERMON

PREACH'D before the

KING

AT

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BY

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PRIVATE

MATTHEW 28. 20.

—And lo, I am with you alway, even unto the end of the World.

THese Words were ſpoken by *Chriſt* to his *Apoſtles*, a *little* before his *Aſcenſion* into Heaven, when he was about to ſend them abroad into the World, with that Commiſſion in the Words immediately before: *Go Ye therefore and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you.*

To which purpoſe, having told them before by what *Authority* he ſent them, and how *Able* he was to carry them through all the Difficulties and Dangers which were before them in the former Verſe, *All Power is given unto me in Heaven and in Earth.* He tells them here how *ready* they ſhould find him on *all* occaſions, in which his Preſence ſhould be

needfull to them. *Lo, I am with you alway, even unto the end of the World.*

In which Words he ſpeaks of his *Preſence*, not with *one* of them *onely*, whom he had made the *Head* and *Chief* of them all, commending them to *his* Direction, and Commanding them to ſubmit themſelves to *his* Authority: But as he joined them *altogether* in *one* and the *ſame* Commiſſion, in the former Verſe, *Go* ye *therefore and Teach all Nations:* So he ſpeaks here of his Preſence with them *All*; *Lo, I am with* you. And not with them *onely*, and with thoſe among all Nations, whom he ſent them to *Teach* and to *Baptize*. For he would not have them think that he ſent them to lay the Foundation of a *Church*, which ſhould *Stand* and *Fall* together with them, for want of his Power and Preſence with it *afterward*, when they were *dead* and *gone*; and therefore he tells them, *that* ſhould never be wanting to it, ſo long as the World ſhould ſtand. *Lo, I am with you alway, even unto the end of the World.*

This Preſence of *Chriſt* with his *Apoſtles* in *their* Generation, and with his Apoſtolick *Church* among all Nations in that and in all ſucceeding Generations to the *end* of the World, is here commended to our Conſideration, with

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a Note of *Attention*, *Lo*, or *Behold I am with You*. For it is a point which *requires* a more than ordinary Conſideration, becauſe it is not eaſie to conceive how he that is exalted *far above all Heavens* can be Preſent with ſo many Men on Earth, when he is at ſo great a *diſtance* from them, and many of them at ſo great a diſtance from each *other*. And as it *requires* it upon *that* account, ſo it *deſerves* it upon *another*, which is the great *importance* of it, as we ſhall ſee before I end.

Now firſt, for his Preſence with them; when he ſaid *I am with you*, he did not exclude the Preſence of the *Father*, and of the *Holy Ghoſt*. For ſpeaking of the *Holy Ghoſt*, John 14. 16. he ſaith, *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever: even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you.* And that they might not think the *Holy Ghoſt* ſo much *another* Comforter, that in ſending him he would withdraw *Himſelf* from them, he tells them in the next Verſe, *I will not leave you Comfortleſs, I will come to you.* And ſpeaking of the Father at the 23 Verſe of the ſame Chapter,

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he ſaith, *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* But becauſe he had ſpoken to them oftentimes of his departure from them, and
Joh. 16. 6. perceived that *ſorrow had filled their heart, becauſe he had ſaid this to them,* he tells them for their *comfort*, that he would not ſo depart from them, but that he would *ſtill* be with them. *Lo, I am with you alway.*

2. When he ſaid, *I am with you*, he did not ſpeak of his *bodily preſence.* They could not well ſo much miſtake him, if they did *believe* and *remember* what he had *often* told them, *Me ye have not always*, Joh. 12. 8. *I go to the Father, and ye ſhall ſee me no more*, Joh. 16. 10. and at the 28 Verſe of the ſame Chapter, *I leave the world, and go to the Father:* Or if they could be ſo *incredulous* or *forgetful*, it could not be *long* before they would *ſee* their errour, if they would believe their own *eyes*; for it was not *long* after, that *while they beheld, he was taken up, and a cloud received him out of their ſight*, Acts 1. 9. And though it follows in the next Verſe, that *while they looked ſtedfaſtly towards heaven, as he went up, behold two men ſtood by them in white apparel,*

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which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven. They knew very well, that would not be till the *end* of the world, Acts 3. 21. *Whom the heavens muſt receive, until the times of the reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began.*

But what ever we may think of *them*, we find, that *others* have ſo much miſtaken him, as to alledge theſe words to prove the Ubiquity of his *Body*, which is contrary to the *nature* of a Body: and all the differences that are, or can be imagined between *his* Body, and all *other* Bodies, cannot give it a property, which is *repugnant* to the *nature* of a Body, for then it ſhould not be a *Body*.

There have been likewiſe, and ſtill are, great diſputes about his *Bodily* preſence in the *Sacrament* of his Body and Bloud. And for want of better Arguments, many ſtrange *Tales* have been told of *Miracles* which have been wrought to prove it; but they are ſo *abſurd* and *impertinent*, that it is almoſt a *miracle*, that any men ſhould be ſo void of

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ſhame as to *report* them, or any men or women ſo void of *underſtanding*, as to *believe* them. For though he that *hath all power in heaven and in earth*, can do *any* thing that he *will*; he never *did*, nor ever will *do* any thing that is *abſurd* or *impertinent*. And many Tales of his viſible appearance, ſometimes in the form of a *Lamb*, ſometimes of a little *Child*, and ſometimes in the ſubſtance of *fleſh* and *bloud*, which are reported in Authors of no ſmall account, are ſo *abſurd*: that if the Books in which they are to be read were not eaſie to be produc'd, it might be thought, that they had been invented by their *Adverſaries* to *reproach* their Doctrine, and not reported by *themſelves* to make it more *credible*.

But to let them paſs, what need of his *bodily* preſence in the *Sacrament*, to make it *effectual* to exhibit that Grace which is ſignified by it, that men muſt be called *Hereticks*, and *burnt* alive, for not believing, or not profeſſing they believe it, when they know they neither *do*, nor *can* believe it? What more need of it *there*, than with his Apoſtles, to aſſiſt them in that work about which he ſent them, or with his Church in all ſucceeding Generations, to make good all the *Promiſes* which

which he hath made to it? For *all* this may be as well without his *bodily* preſence, as *with* it. He that hath *all power in heaven and in earth*, is *preſent* where he is *abſent*, preſent in *Spirit*, where he is abſent in *Body*; preſent to manifeſt his *power* and *grace*, where he is not preſent to manifeſt his *Perſon*. And if while he was on *Earth* his power was not ſo confin'd to his *bodily* preſence, but that he could *ſhew* it upon divers perſons, without coming ſo near to them as to *touch* them, or ſo much as to *ſee* them: as when he ſaid to the Centurion, who came to him, beſeeching him for his Servant, *who lay at home ſick of the Palſie*: *Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.* And when he ſaid to the Woman of *Canaan*, who beſought him for her Daughter, *who was grievouſly vexed with a devil: Be it unto thee even as thou wilt. And her daughter was made whole from that very hour.* And when he ſaid to the Nobleman, who came to him in *Cana of Galilee*, and beſought him that he would *come down*, and heal his ſon, who was ſick at *Capernaum*, and *at the point of death: Go thy way, thy ſon liveth. And at the ſame hour the fever left him.* Can

Matth. 8. 6, 13.

Matth. 15. 22, 28.

Joh. 4. 46. 50, 52, 53.

we think that his power and grace are more confin'd to his *bodily* preſence, now he is ſo much in the form of *God*, than it was when he was in the form of a *Servant?* If when his hands and feet were nailed to the *Croſs*, he had ſo much power in *Heaven*, as to cover the face of it with *blackneſs*; and ſo much power on *Earth*, as to make the foundations of it to *tremble* under his feet; what bounds ſhall we ſet to the working of that power, whereby *he is able even to ſubdue all things unto himſelf?* Or what words can more fully expreſs the Omnipotence of that power, than the words which he himſelf uſeth in the Verſe but one before my Text, *All power is given to me in heaven and in earth.*

Phil. 3.21.

3. When he ſaid, *I am with you*, as he did not ſpeak of his *Bodily* preſence, ſo neither did he ſpeak only of a *general* preſence; for ſo he is with them that are *againſt* him, and *he* againſt *them.* He is with them *ſo*, as to know their *works*, and even their moſt ſecret and retir'd thoughts. But he ſpake of his preſence with them, to *bleſs* and *proſper* them in that work about which he had ſent them; *not* ſo, as to ſuffer no man to appear *againſt* them; for he told them before, they *ſhall put*

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you out of the Synagogues; yea, the time cometh, that whoſoever killeth you will think that he doth God ſervice. And that he told them theſe things, *that when the time ſhould come, they might remember that he told them of them.* But with them, to make his word in their mouths ſucceſsful to that end, for which he deſigned it. With them, to *give them a mouth and wiſdom, which all their adverſaries ſhould not be able to gainſay or reſiſt.* With them, to inſtruct their ignorance, to give them confidence, to manifeſt his ſtrength in their weakneſs, to make them able Miniſters of the New Teſtament, not only of the Letter, but of the Spirit; and Maſter-builders of that Houſe, which he would make to ſtand ſo firm and ſtedfaſt upon that *foundation*, which he would lay by them, that all the *ſtorms* and *tempeſts* that ſhould beat upon it, ſhould never *overthrow* it, nor *time*, which conſumes all things, be able to deſtroy it. Joh 16. 2, 4. Luke 21. 14.

And thus he was with them, as it appear'd ſoon after, in a good meaſure to them that ſaw and heard them: For though S. *Matthew* concludes his Goſpel, without any mention of it, we have a full and clear expreſſion of it in the Goſpel of S. *Mark*, in the laſt Chapter,

at the laſt Verſe, *They went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.*

In which words, there is a two-fold manifeſtation of his preſence with them, the one is his co-operation or working together with them. They were not the *Authors* of that Word which they preached among all Nations, nor of the *Faith* with which it was receiv'd in the hearts of them that heard them; but the *Miniſters*. For that which S. *Paul* ſaith of himſelf and *Apollos*, *Who then is Paul, and who is Apollos, but Miniſters by whom ye believed, even as the Lord gave to every man?* may as truly be ſaid of all the reſt of them, Who was *Peter*, or who was any of the reſt of them, but Miniſters of that grace, which fell upon them that heard them? They were not ſo *arrogant*, as to aſſume unto themſelves ſo much as a *thought* of that power: *We are not ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God, who alſo hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit.* And as he that ſent them ſaith of himſelf, *I ſeek not mine own glory*; ſo S. *Paul* ſaith of himſelf and them, *We preach not our ſelves, but Chriſt Jeſus*

1 Cor. 3. 5.

2 Cor. 3. 5, 6.

Joh. 8. 50.

2 Cor. 4. 5.

Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake. And he alleadgeth this for a reaſon, why this Miniſtery was committed, not to *Angels*, but men; and among men, not to the *Wiſe*, and the *Scribes*, the and *Diſputers* of this world, but to *them: We have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.* Verſ. 7.

The other manifeſtation of his preſence with them, was the *Signs* and *Miracles* which he wrought by them, to *confirm* the Word which he ſent them to preach. For the Miracles which were wrought by them, were not wrought by them in their *own* name, but in *his*. *In my name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up Serpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay their hands on the ſick, and they ſhall recover.* As therefore in the curing of the Kings Evil, the King toucheth, and God healeth; ſo it was in the Cures which were wrought by them. *Jeſus Chriſt* maketh thee whole, ſaith St. *Peter* to *Æneas*, when he cured him of the Palſie. And ſpeaking of that great Cure which he wrought upon a man, who had been a creeple from his *Mothers womb*, whom he made not Mark 16. 17. Acts 9. 34.

not only to *ſtand* up, but to *walk* and *leap*; he was ſo far from arrogating that power to *himſelf*, that he diſclaimed it in the preſence of them that were the *Spectators* of it. Acts 3. 12. ——*Why look ye ſo earneſtly upon us, as though by our own power or holineſs we had made this man to walk?* And in the next Chapter, at the 10*th*. Verſe, *Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.*

Theſe, and many more Miracles which he wrought by them, to confirm that word which he ſent them to preach, were ſo neceſſary at *that time*, when it was a *new* Doctrine, not only *different* from all the Religions that were then in the world, but in many things *contrary* to the moſt of them; that as there was no Religion, that was ſo univerſally receiv'd, and ſo ſtedfaſtly retain'd; ſo it is not credible, that it could have prevail'd ſo mightily, if he had not mightily aſſiſted them. And the word which they preach'd was thereby ſo confirm'd, not only to them of *that* Generation, but to all *ſucceeding* Generations to the end of the world, that there was

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not that *need* of ſuch manifeſtations of his preſence, when it was become the faith of the *World*, which there was when it was a *new* and *ſtrange* Doctrine.

But when he ſaith, *I am with you alway, even unto the end of the world*, we may perceive, that he ſpake not only of his preſence with *them*, and with thoſe of *that* Generation among all Nations, who are long ſince departed *out* of the world, but of ſome that are *ſtill*, and will be to the *end* of the world.

Now if he ſpake this of his Church among all Nations, which he hath built upon the foundation which he laid by them; it is a point of ſo great importance, that the not obſerving it hath been the cauſe of the greateſt miſchiefs that ever have befaln the Church of Chriſt; I mean that great Controverſie about a Viſible Head, to rule and govern this great Body of the Church, which hath not only diſturb'd that peace and unity which he hath ſo *expreſsly*, ſo *earneſtly*, and ſo *frequently* commended to it; and corrupted the *Faith which was once delivered unto the Saints*, by an addition of many things as *Articles* of Faith, which are but matters of Diſpute, and many of them not ſo much as Theological Truths;

Truths; but likewiſe *perverted* much of the *Devotion*, and *depraved* the true *Worſhip*, with *Invocation* and *Adoration* of *other* Advocates and Patrons, which are not *with* us.

Now that theſe Words, *I am with you*, were ſpoken by Chriſt to his Apoſtles, not only of his preſence with them, but with thoſe of all Nations, whom he ſent them to Teach and to Baptize, is evident by their own acknowledgment, who aſcribe the ſucceſs of their Miniſtery to the working of his Grace upon the Hearts of them that heard them.

And the ſeveral Epiſtles of St. *Paul*, in which he commends the Churches to which he wrote, to the Grace of our Lord *Jeſus Chriſt*, with theſe or the like Words, in the beginning of them, *Grace be to you, and Peace from God the Father, and from the Lord Jeſus Chriſt.* And theſe or the like Words in the end of them. *The Grace of our Lord Jeſus Chriſt be with you all*, are very good evidences of his preſence with *them*.

The ſeven Churches of *Aſia*, which were repreſented to St. *John* in the Viſion of the ſeven Golden Candleſticks, and *Chriſt* walking in the mid'ſt of them, and ſpeaking of his Knowledge not only of their Works, but of their

their Hearts and Affections, in the three firſt Chapters of the Revelation of St. *John*, are very ſufficient to make good proof of his preſence with them. And though theſe come not home to the Text, in which he ſpeaks of his preſence with them to the *end of the World*, there be other Texts of *Scripture*, in which he ſpeaks of his preſence in *all* times, not only with *great* Churches, but with *little* ones. For there cannot be a leſs Church than that of which he ſaith, *Where two or three are gathered together in my Name, there am I in the midſt of them.* And in the fifth Verſe of the ſame Chapter, he ſpeaks of his preſence, not only with *two* or *three*, but with every *one* of thoſe *little* ones that believe in him. Mat. 18. 20.

How and in what manner he is with them, is a point ſo much above the comprehenſion of our underſtanding, that we muſt ſay of it, as the Pſalmiſt ſaith of the preſence of God with all men, everywhere, and at all times, *Pſal.* 139. 5. *Such knowledge is too wonderful and excellent for me: I cannot attain unto it.* But we muſt not deny that which is *evident*, becauſe we cannot comprehend that which is *difficult*. And the truth of this is ſo *evident* in the *Scriptures*, which are the *Rule* of our *Faith*, that

we must either believe it, or deny the authority of the *Scriptures*, and renounce our *Christianity*. For the Scriptures speak *expresly* and *clearly* of the exercise of his *Regal* and *Priestly* Office by *himself*, from the time of his Ascension into Heaven, to the end of the World, with that power of which he saith in the Verse but one before my Text, *All power is given to me in Heaven and in Earth.* With that authority of which he saith, *Joh.* 5. 22, 23. *The Father hath committed all Judgment unto the Son, that all men should honour the Son even as they honour the Father*, with that Administration of all things by him, of which he saith, *Mat.* 11 27. *All things are delivered to me of my Father.* And with that presence by which he is so sensible of our infirmities, that he is *touched with a feeling of them*, Hebr. 4. 15. upon which it follows in the next Verse, *Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.*

There is hardly any point that is so frequently set forth with so great variety of so *significant* and *elegant* Expressions as this of his presence with his whole Church, and all the Members of it, in all places, and at all times. He is with

with them as a *Shepherd* with his *Flock*, over which he watcheth; as a Lord or Maſter in his own *Houſe*, in which he *dwells*, and which he *Rules* and *Governs*; as a Husband with his *Wife*, whom he *loves* and *cheriſheth*; as a Head with that Body, which *lives* and *grows*, by that influence which it receives from it.

For the whole Catholick Church in all places of the World, and at all times to the end of the World, is but *one* Flock, of which he is not only *the Chief Shepherd*, as St. *Peter* calleth him, but the *onely*. Joh. 10. 16. *Other Sheep I have, which are not of this Fold: them alſo I muſt bring, and they ſhall hear my Voice, and there ſhall be one Fold and one Shepherd.* For though he hath appointed other *Shepherds* under him, he is the Shepherd of thoſe *Shepherds*, and as they are called *Shepherds* with reference to them, whom he hath appointed them to feed; ſo they are called Sheep when they are mentioned with him. So he calleth his *Apoſtles*, Mat. 10. 16. *Behold, I ſend you forth as Sheep in the midſt of Wolves.* And *Mat.* 26. 31. *All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered abroad.* There is no *Shep-*

1 Pet. 5. 4.

herd ſo *vigilant* over his Flock, for he never *Slumbers* nor *Sleeps*: nor ſo *converſant* with it, *Joh.* 10. 14. *I am the good Shepherd, and know my Sheep, and am known of mine.* Nor ſo *able* and *ready* to ſee that none of them be *loſt*, through any want of care in him, at the 28 Verſe of the ſame Chapter, *They ſhall never periſh, neither ſhall any man pluck them out of my hand.*

To the ſame purpoſe is the Metaphor of a *Lord* or *Maſter* of a great Houſe in which he *dwells*, and which he *rules* and *governs*. All that are of the *Houſhold of Faith*, are of his Houſhold and Family, whom he rules and governs by his *Word* and *Spirit*; whom he feeds at his *Table*, and ſupplies them with all things, which he knows to be needfull or expedient for them. There is no *Lord* or *Maſter* that is ſo *converſant* in his own Houſe; for he is never from *Home*, *I am with you alway*, ſaith he, *I will never leave thee, nor forſake thee*, *Hebr.* 13. 5. Nor ſo much Lord and Maſter of it. Hebr. 3. 5. 6. *Moſes verily was faithful in all his Houſe as a Servant, for a teſtimony of thoſe things which were to be ſpoken after; but Chriſt as a Son over his own Houſe: whoſe Houſe are we, if we hold faſt the confidence, and the rejoycing of the hope firm unto the end.* Moſes

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was but *in* the Houſe, *Chriſt* is *over* the Houſe; *Moſes* was but in the Houſe as a *Servant*; but *Chriſt* as the Son over his *own* Houſe. And *the Servant abideth, not in the Houſe for ever, but the Son abideth for ever.* Joh. 8. 35.

The Metaphor of a Man and his Wife, whom he *loves* and *cheriſheth*, is a very *ſignificant* and *elegant* expreſſion of that *Union* and *Communion* which is between *Chriſt* and his Church. For that which God ſaith of the one in the *literal* ſenſe, *Gen.* 2. 24. *A man ſhall leave his Father and his Mother, and ſhall cleave unto his Wife: and they ſhall be one Fleſh*, St. *Paul* applies to *Chriſt* and his Church in the *myſtical* ſenſe. *Eph.* 5. 32. *This is a great myſtery: But I ſpeak concerning Chriſt and the Church.*

But as there is no Metaphor ſo frequently uſed to this purpoſe, as that of the *Head* and the *Body*, ſo there is none that is ſo fully applyed to ſignifie *that* influence which he hath upon all the Members, and that which he hath upon every *one* of them, according to their *ſeveral offices.* For as the Body conſiſts of many Members, which being fitly joined and compacted together among themſelves, and with the Head *live* and *grow* up together in *one* Body, by virtue of that influence which the

the Head hath upon them *all*. So this great Body of the *Church*, which conſiſts of many Members fitly joined together one with the other, and *all* of them with him who is the *Head* of that Body, is made partaker of that Faith and Love, by which they all live, and grow up together in Unity among themſelves, and with him. *Col.* 2. 19. *He is the Head from which all the Body by Joints and Bands having nouriſhment miniſtred, and knit together, encreaſeth with the encreaſe of God.* And as the Body hath many Members, and all the Members have not the ſame Office; but the influence which the Head hath upon them all, doth not only make them all Partakers of the ſame Spirit of Life, by which they *live*, but likewiſe of that *power* and *virtue*, by which they all perform their ſeveral *Offices*; as the *Eye* doth not only *live*, but *ſee*, the Ear *hear*, and all the Members perform *that* Office which they have in the *Body*: ſo it is in this great Body of the *Church*, as it is very well and fully expreſſed by St. *Paul*, *Eph.* 4. 11. where having ſpoken in the former Verſe of the Aſcenſion of *Chriſt* into Heaven, *that he might fill all things*, he uſeth this Metaphor of a *Head* and a *Body*, to ſignifie how he filleth all things, now after his Aſcenſion

cenſion into Heaven. *He gave ſome Apoſtles: and ſome Prophets: and ſome Evangeliſts: and ſome Paſtors and Teachers; for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt: till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: that we henceforth be no more Children, taſſed to and fro, and carried about with every Wind of Doctrin, by the ſlight of men, and cunning craftineſs, whereby they lie in wait to deceive: but ſpeaking the Truth in Love, may grow up into him in all things, which is the Head, even Chriſt from whom the whole Body fitly joined together, and compacted by that which every joint ſupplyeth, according to the effectual working in the meaſure of every part, maketh increaſe of the Body, unto the edifying of it ſelf in love.* And in the firſt Chapter of the ſame Epiſtle we have an elegant expreſſion of the *height* to which he is exalted, at the 20 Verſe, *God hath ſet him at his own right Hand in Heavenly places, far above all Principality, and Power, and Might, and Dominion, and every name that is named, not only in this World, but alſo in that which is to come.* And that

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we might not think that his *Exaltation* to ſo great a *height*, hath made a *ſeparation* between him and his Church on Earth, he ſaith in the next Verſe, *God hath put all things under his Feet, and gave him to be the Head over all things to the Church, which is his Body, the fulneſs in him that filleth all in all.*

Now this may ſuffice to let us ſee how little need there is of another Head to Rule and Govern this great Body of the Church; for if it be *the fulneſs of him that filleth all in all*, there can be no need of a Coadjutor; and if he be with it alway to the end of the World, there can be no need of a Succeſſor. It is not with him, as it is with all *Miniſterial* Officers under him. For all *Miniſterial* Offices require the *perſonal* ſervice and attendance of *men*; and cannot be ſupplyed to the *end* of the World, but by a *Succeſſion* of men. The Word muſt be Preached by the mouths of *men*; the *Sacraments* muſt be Adminiſtred by the hands of men, and becauſe *it is appointed for all men once to die*; there muſt be a *ſucceſſion* of men, that as one man dies, another man may fill that place that is made void by his death. There muſt be likewiſe *Rulers* and *Governors* under him,

Heb. 9. 27.

him, for the good of *Order*, which is not onely *comely*, but *neceſſary*, in all Societies or Bodies of Men, as well *Eccleſiaſtical* as *Civil*: and there muſt be a *Succeſſion* of them, to ſupply that defect, which would be by reaſon of their mortality, if that care were not taken to prevent it. And therefore, when he aſcended up into Heaven, he made proviſion of *ſuch* Officers in a *continued* Succeſſion to the end of the world: but he made no proviſion of a *Succeſſor* to himſelf; but ſaith, *I am with you alway, even to the end of the world.*

That which is ſaid of his Prieſtly Office, compar'd with other *Prieſts*, *Heb.* 7. 23. *They truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death: But this man, becauſe he continueth ever, hath an unchangeable Prieſthood*; or, as it is in the Margin, *a Prieſthood which paſſeth not from one to another*: May as truly be ſaid of his Office of an *High-prieſt*, or *Univerſal Biſhop*, compared with other *Biſhops* and *Prieſts*; they truely are many Biſhops and Prieſts, becauſe they are all ſubject unto death, which takes them off, and makes way for others to ſucceed them: but he that continues for ever hath no need of a *Succeſſor*.

We muſt not then ſay or think of him, who is aſcended into Heaven, as the Children of *Iſrael* ſaid of *Moſes* when he was gone up to the Mount, *Make us gods which ſhall go before us, for as for this Moſes, we wat not what is become of him.* For though he is aſcended, not onely above the higheſt Mountain upon Earth, but *far above all heavens*; he is not ſo departed from us, but that he is ſtill with us, as a Biſhop in his Church, as a Shepherd with his Flock, as a Maſter in his Houſe, as a Bridegroom with his Spouſe, as a Head with his Body.

The great Biſhop of our Souls is reſident in his Church *alway, even unto the end of the world.* That See can *never* become void, which is filled with a Biſhop who can *never* die.

The great *Shepherd* of the Flock, which he hath *purchaſed with his own blood*, had not ſo little care of it, as to go his way, and commit the overſight of it to a *Shepherd*, who, at the beſt, is but as *one* of his *Sheep*, and might prove a *Wolf.*

The Owner of that great *Houſe*, which he hath built for *himſelf*, had not ſo little regard to the government of it, as to leave it to a *Servant*, who might *ſay in his heart, My Lord delayeth*

Matth. 24. 48, 49.

delayeth his coming, and begin to ſmite his fellow-ſervants.

That Spouſe which he hath betrothed to *himſelf*, cannot be married to *another* ſo long as he lives; and can never be a *Widow*, becauſe he lives for *ever*.

That great Body, which is *the fulneſs of him that filleth all in all*, is but *one* Body, and can have but *one* Head; and though it is not too great a Body for ſuch a Head, in *whom all fulneſs dwells*, it is too great a Body for any *other* Head but him. Ephes 1. 22, 23. Col. 1, 19.

All others of what rank or quality ſoever, are but *Members* of his Body; and though they have not all the ſame Office, there is none of them that hath the Office of a *Head* to the whole Body.

St. *Paul* knew no other ſuch Head but him; for when he ſaith, *Rom.* 12. 4. *As we have many members in one body, and all the members have not the ſame office: ſo we being many are one body in Chriſt.* What can be more clear, than that he knew no *other* Head, with which all the Members are *one* Body, but Chriſt? And when he ſaith in the next words, *Every one members one of another*, what can be more evident, than

that all *others*, without exception to *any* one of them, *every one*, are not onely Members, but *Fellow-members*; not onely Members of him, but Members *one* of *another*.

Every Sovereign Chriſtian Prince is a Head of that Church, which is in his Dominions, as the Head ſignifies the principal Member; in which ſenſe, he who takes upon him to be a Head to *all* Churches, may be called the Head of that Church, in which he is a *Sovereign Prince:* but as in other Kingdoms he hath *no* ſuch *Sovereignty*, ſo he hath *no* ſuch *Headſhip*. And as God hath not ſubmitted *all* the Kingdoms of the World to *one* King, ſo neither hath Chriſt ſubmitted *all* the Churches of the World to *one* Biſhop. It was not *expedient* that he ſhould; though that is commonly alledged as an argument to prove that he hath. For as St. *Auguſtine* ſaith of the Kingdoms of the World, that they are better under the Government of *many* Kings, who are in Amity among themſelves, than they would be, if they were all ſubject unto *one*: ſo we may ſay of all the Churches in the World, they were better govern'd at *firſt*, when they were under the Government of many Biſhops, who were at unity

unity among themſelves, than they have been *ſince* under the claim of one Biſhop to a Superiority and Juriſdiction over them *all*. And of the *two*, an Univerſal *Monarch* in the World could not be ſo great a miſchief, as an Univerſal Monarch in the *Church* might be. For if all the Kings and Kingdoms of the World were in ſubjection to *one* King, and that King ſhould prove a *Tyrant*, all the miſchief that could follow, could reach no further than the *Bodies* and *Eſtates* of men: But if all the Biſhops and Churches in the World were in ſubjection to one Biſhop, and that one Biſhop ſhould prove a Heretick, the miſchief would reach unto their *Souls*.

But this is not all the importance of this Point; It ſerves likewiſe to let us ſee, how little need we have to apply our ſelves to the *Saints* departed from us, to offer up our prayers to God, or to make our requeſts known to him; much leſs to ask thoſe things of them, which *he* can give, but *they* cannot. For the Saints, who are departed from us, are not *with us*. And that which is ſaid of *Abraham*, *Abraham is ignorant of us*, may as truly be ſaid, not onely of many Saints Iſa. 63. 16.

Saints in the *Roman Calendar*, (of whom we have no better proof that they are Saints, than that they have been Canoniz'd by men, who could no more know that they are Saints, becauſe they could not know their hearts, than we can know that they by whom they have been Canoniz'd, were Saints) but of thoſe *Saints* who are in the boſome of *Abraham*. For they who are in the boſome of *Abraham*, can know no more of us, than he could know of *them*, who came out of his loins; or if they can, it is more than we can know. But he who is in the boſome of the Father, is *with* us. We
Rom. 10. 8. need not ſay of him, *Who ſhall go up into Heaven? that is, to bring Chriſt down from above.* His Aſcenſion into Heaven is ſo far from making a greater diſtance between him and us, that the higher he is aſcended, the more *preſent* he is with us; as God, who is the moſt *high*, is the moſt *preſent* every where.

But to make them Patrons of Corporations, Cities, Countreys, and Kingdoms, and to call upon them not onely to *pray* for us, but to *help us*; and to worſhip them as the givers of thoſe things, which none but God can

can give, is not onely to make them *Saints*, but *Gods*, which is not true Religion, but Idolatry. And though Learned men may think to excuſe themſelves from that *Idolatry* by ſubtil diſtinctions of *Worſhip*, they cannot excuſe the multitude of rude and ignorant people, who offer up their prayers to *them*, and adore and worſhip them as the *Donors* of thoſe things which they ask of them. It is enough that we honour the memory, and bleſs God for the happy departure of them, who have lived and died in the true profeſſion of that Faith, *which was once delivered to the Saints*; and that we pray to God to give us grace to be followers of them, as they were of Chriſt; though we do not offer up our prayers to them, nor ſeek *help of them in time of need*: And that we honour the Bleſſed Virgin, the Mother of our Lord, as bleſſed among Women, though we do not call her the *Queen of Heaven*; nor think her Son ſo much a Child, as to be ſtill at her command. We have no *precept* or *example* in the *Scriptures* for *Adoration* or *Invocation* of any of them; we have both for Chriſt: and we have his promiſe, that *whatſoever we ſhall ask in his name*, Joh. 14. 13.

name, he will do it; that the Father may be glorified in the Son: But we have no promiſe, that whatſoever we ſhall ask in the name of any Saint, he will do it, that the Father or the Son may be glorified in the *Saint.*

There is much more to be ſaid of the importance of this point, if the time would permit. For it is a point which hath the ſame influence upon the whole *Body* of our Religion, which the *Head* hath upon the Body. The *Faith* by which we live, is called the Faith which is *by him*, *Acts* 3. 16. not onely becauſe it comes by hearing his *Word*, but becauſe that Word is made effectual in the hearts of them that hear it, by the *power* and *efficacy* of his grace.

The *Sacraments*, in which we are made partakers of him, have no ſuch virtue in them without *him.*

The *Water* with which we are Baptiz'd, may ſerve to waſh away the filth of the *fleſh*; but it is his *Spirit* that makes it the *Laver of Regeneration.*

The Bread and Wine in the other Sacrament may ſerve to nouriſh our *Bodies*, but it is *his Preſence* that makes them food for our *Souls.*

That

That which he ſaith to his Diſciples, *Joh.* 15. 5. *Without me ye can do nothing*, is as true of every one of us, in the things which concern our *everlaſting Salvation*. For *what* can we do, unleſs *he prevent us with his grace, and further us with his continual help, in all our works begun, continued, and ended in him.* And that which St. *Paul* ſaith of himſelf, *Phil.* 4. 13. *I can do all things through Chriſt which ſtrengthneth me*, is as true of us: for what doth he require of us, which we *cannot* do, by the help of that *grace*, which he is *able* and *ready* to afford us?

But when he ſaith, *I am with you alway to the end of the world*, he puts us in mind, that the world will have an *end*; and if that would put an end to *his* preſence with us, it would not be ſo much for our *comfort* that he will be with us, ſo long as it would be for our grief and ſorrow, that he would be no *longer*. For nothing that hath an *end* can ſatisfie the deſire of Souls, that are *immortal*. But as the end of *this* world is the beginning of *another* world, which ſhall have *no* end; ſo the end of *this* preſence, ſhall be the beginning of *another* preſence, which ſhall be *Co-eternal* with *that* world. *Here* he is *with*

us; *there* we shall be *with him*. Here he is with us to give us *grace* and *strength* to *overcome* the world; *there* we shall be with him to partake with him the *honour* and *glory*, which *he* hath promised to *them* that *overcome*. *Rev.* 3. 21. *To him that overcometh, will I grant to sit with me in my Throne; even as I also overcame, and am set down with my Father in his Throne.* To which purpose he is gone before to *prepare a place for us, that where he is, there we may be also*, *Joh.* 14. 2, 3. And he will come again at the *end* of the world, to call us to the *inheritance of a Kingdom prepared for us from the foundation of the world*, *Matth.* 25. 34. In a word, *Here* he is *with us even unto the end of the world*; *There* we shall be with him world without end. *AMEN.*

FINIS.